THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

"VESTRA PATRIA ECCLESIA EST."

We use the prefixed motto for several reasons. It is derived from singular authority; it has been used to inculcate erroneous opinions; it introduces well enough several trains of thought which we wish to present; and however it may be understood, it is absolutely and always untrue.

In whatever sense we take the word *church*, or to whatever system of religious opinions we apply it, it must excite ideas very different from those associated with the name of the spot which contains its members, or perhaps its enemies. There is no more necessary connexion between the ideas of our church and our country, than there is between those of a particular point and eternity. It is no answer to this to say, that general terms are arbitrary, and may be connected with any ideas whatever. For, not to urge that the same may be affirmed of every possible name, and every conceivable sign or image by which an idea or emotion may be expressed, it is not the terms but the things themselves that we would distinguish. If all that is meant by the expression be that the word church expresses any geographical boundary, it becomes a mere philological absurdity, equally silly and harmless. But if it be designed to assert, what the words naturally import, that there is not, and should not be any other or higher obligation than that we owe to our country and its laws; that in fact that obligation and the duties arising out of it compose all that does or should constitute religion, then indeed it becomes a matter of fearful import. What is true at all, as an abstract principle, is always so: no less to the American christian or unbeliever, (just as the majority, according to this principle may chance to direct,) than to the Jew who crucified, the Pagan who rejects, or the Heathen who never heard of the Saviour. The conduct of them all is the result of the same principle, equally natural, universal, and commendable. This sweeps away at once all distinction between virtue and vice, truth and error, and leaves us the slaves and the victims of a system of heartless scepticism, scarcely more shocking than it is stupid.

We are willing, however, to suppose that the expression may be used metaphorically, and only designed to mean, that our country should be so far considered our church as to secure to us that same religious freedom in a literal sense, which the apostle means spiritually when speaking of the gospel dispensation. This seems the more probable, as it is not unusual to hear apprehensions expressed of the future prevalence of "priest-craft," and the ultimate establishment, in our land, of some dominant sect on the footing of a

national religion. Then come the horrible forebodings of inquisitions, stakes and gibbets, as solemnly and awfully expressed, as if the celebration of an auto de fe were in actual preparation. There is much more to laugh at than to confute in these terrors. Yet their reiteration is so common, as perhaps to entitle them to a more respectful notice.

Any conclusions which may be deduced, as to the future corruptions of the body of the church, by reasons drawn from the vices of the Romish priesthood, for many centuries before the reformation, must be irrelevant and false. For it can need no proof that those (whose dreadful prostitution of the word of God to the most unworthy purposes, is so triumphantly adduced, as the real and only true criterion by which the dispositions inculcated by that sacred volume can be interpreted) were no more *christians*, and no more constituted the *actual church*, than they who at this day commune with the established church in order to hold their commissions in the British army and British navy, are the church *now*.

Although it is true that the church when it is pure, may exist distinct and peculiar amid the most vicious species of society, yet its own corruptions are produced and moulded in a great degree by the prevailing characteristics of the age in which they arise. The measure of its departure from the truth is that of its approximation to the world. This reflection might open a field of new and curious speculation and detail; but without attempting to trace it now, it seems to prove, that in so far as we differ in the progress of improvement from the exact condition of man, at any former period of his history, just so far are we exempt from the particular evils, arising from such a combination, which at that moment weighed him down. Now the present aspect of human society is as different from that which it presented during the long period referred to, as it is possible for it to be, while composed of the same elements. To the well-informed reader the principal causes which have produced this change, need only be hinted at.

The invention of printing, by diffusing information on every subject, exceedingly enlarged the circle of knowledge, and added to the list of those who had before that, been considered the exclusive arbiters on subjects of morals, not less than that of literature, many times their former number. But especially by circulating the scriptures themselves in languages accessible to those of the most limited means, did this magnificent engine in the cause of improvement erect a standard before which all inferior distinctions were bowed down, and around which the scattered friends of virtue and liberty might rally and be secure. Consequent on this was the elevation of the inferior classes to a higher rank in the scale of intelligent beings; and the necessarily increased difficulty of sustaining any system based on popular ignorance. The effects of these and other less striking causes on the papal hierarchy afford a striking and unanswerable illustration of the subject.

Passing over much that might be exhibited as bearing on this question, the next most important set of causes which have operated to produce the revolution which has been progressing for many ages, in the state of the human race, will be found in the astonishing events of the last fifty years. Within that time society has been agitated and convulsed by so many new and powerful impressions; has been transformed so suddenly into almost every possible combination of its vast and stormy ingredients; has been wrought up to such enthusiasm, intelligence, and daring; has been accustomed to look familiarly on such mighty prodi-

gies; in fine, it has during that period received such a bent and developement as must forever prevent its retrograding to that state in which alone it could be subjected to the species of "saintly oppression" which characterized it from the eighth to the fourteenth century. Place us in the situation in which man then existed, and we shall be the creatures of the same impositions and suffering, and perhaps from the same sources. But let us occupy any other, and it is demonstrably true, that whatever new dangers may assail us, we are exempt from those.

If this be true in general as deduced from the history and existing state of the world, it must be more strikingly so when applied to our own country, and our immediate prospects. Our political constitutions secure to us the enjoyment of perfect religious as well as personal freedom. As long as they exist they will preserve us from any thing which can be called religious persecution, without the grossest misapplication of terms. Nay, if they were subverted, and our broad empire parcelled out into a thousand sovereignties, we are warranted in predicting that each one of them all, however they might differ in other respects, would preserve this grand and peculiar feature of our present system. It was the moving principle on which our country was conquered from the savage and the wilderness; its operation was felt during our revolutionary triumphs; we have lived under its blessings; we have sanctified it as an article of faith; we have tested its accordance with reason, with happiness, with the highest purity of morals, and the utmost national prosperity. We have endeared it to us by every tender and permanent association which can occupy and move the heart. It has become one of those fundamental points of national peculiarity, which ages of debasement could not obliterate. Every difficulty which can obstruct a revolution in opinion, must operate to fortify our posterity in the preservation of this sacred right. Then how weak and cruel is it, for us to insult the exertions of a class of innocent and useful, if not wise and cultivated men, by arraying the crimes of those whom *they renounce more cordially than we do ourselves*, and charging them with schemes which are as *revolting to their feelings*, as they are absolutely *impracticable in themselves?* The apprehension that any efforts of the clergy of our country may tend to produce an established national religion, is not less injurious to their characters and motives, than it is sheer political nonsense. If it be allowed us to make a suggestion connected with this subject, we humbly apprehend that the danger which threatens us in a religious point of view, is not so much that we shall become the victims of a state priesthood, as that we may tend to universal scepticism and licentiousness.

There is another point of view in which this subject may be presented, which is of itself conclusive. We allude to the security which is derived from the multiplicity of religious sects, and their jealousies of each other. We have abstained from using this argument for several reasons. The question was susceptible of being otherwise proved; those jealousies do more harm in other ways, than they can do good in this; and finally, as all these sects must be eventually swallowed up in the universal spread of the gospel, it would have afforded an objection to the universality of our argument, with those who are willing to rest on authority which they disavow, to confute that which they are anxious to disbelieve.

K.

Remember the deceitfulness and uncertainty of riches; so shalt thou neither be puffed up with the possession, nor pained at the loss of them. *Meikle.*

For the Western Luminary.

OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No. 3.

"Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy."—*Hooker's Ecc. Pol.*

We have seen that *there are evil effects* arising out of the failure to enforce our country's penal laws. We have seen that the laws thus fall into contempt, while crimes multiply upon their overthrow. And now let us look a little farther into these matters; and see if there be not further confirmation of the views advanced.

Private "*Revenge*," according to Lord Bacon, "*is a kind of wild justice;* which the more man's nature runs to, the more *ought law* to weed it out; for, as for the first wrong, it doth but offend the law—but the *revenge* of that wrong putteth the law out of office." A remark justified by accurate observation of human society, where we see that wrongs are generally attended with exceedingly rancorous feelings on the part of those who have been injured—so long as those wrongs remain (as it is expressed) *unatoned for.* Nay, so malignant is the heart, that men *will have* their wrongs avenged; and where the laws will *not* avenge them, *they themselves will do so:* So that the erecting of penal tribunals, and making them (whilst they are feared by the *flagitious*) to be *looked up to by others* as establishments that will *protect* them; is a tribute we *must pay* to the actual constitution of our nature.

Again—"It is a maxim," says *Hume*, "which we *readily admit* as undisputed and universal,—that a power, however great, when *granted by law* to an *eminent magistrate*, is not so *dangerous to liberty* as an authority, however inconsiderable, which he *acquires from violence and usurpation*: For," continues he, "besides that the law limits every power which it bestows, the very *receiving it as a concession*, establishes the authority whence a power is derived, and preserves the harmony of the constitution." An observation this, which applies to our subject;—in as much as every man who takes it upon him to punish one who, he supposes, has done him an injury, *does actually encroach* upon the privileges which the society has assigned to the *body of magistrates*, and *trample* upon their dignity, and, in so doing, is *guilty of an act of usurpation*, which *no* individual should *dare* attempt. And *where is the limit* to wrongs and to *such* usurpations; (the wrongs leading to the usurpations, and the usurpations inviting *other wrongs;*) where every *person* in the state, or every high-toned *revengeful* person, should be ready to *strike his own foe*, despising to apply to the *constituted authorities of the land to strike for him?* Surely, if an elegant political writer of our own country could urge, as to an usurping *legislature*, (as he seems to have thought it,) that *one hundred and seventy-three despots* are so far more "oppressive" than "*one;*"—*surely, we* must have *reason* to complain, when, as things seem to be going on amongst us, the time is threatening, when all the evil men of the country (and whose relative number seems on the increase) shall, *each man for himself*, be disposed to *lord it*, both over *men*, and over the *most sacred of their laws! For where men*, (and we *insist* upon the remark,) *where men are without laws* to prevent the offering of *injuries* one to another, and *without laws, executed laws*, to *avenge* the *wrongs* which the citizen

may suffer from his fellow,—*those injuries will be offered, and these wrongs will be* REVENGED *with an high and daring hand.* And when once this work of vengeance shall be fairly under way, this war of all *against* all, cleverly set on foot;—the sober part of a community may find it *a little difficult* to stop the "tumults of the people;" *a little difficult* to say to those tumults, "*Hitherto shall ye come, but no further; and* HERE *shall your proud waves be stayed!*"

And *all* of these, our remarks, *apply* (we must be allowed to say) *where the laws to be executed are really severe. How much more forcible must their application be*, therefore, where, in the violated regulations of the state, an *excessive severity is* SCARCELY *alleged by any one?*

Then let no law of the country fall into disuse and contempt! Such a falling into disregard of *any* regulation, may prove to be an enormous evil; since the contempt may extend by degrees, until all the public regulations, *all the fabric of the government*, (together with the men whose province it is to rule) shall have come to be utterly despised.

And what description of public authority is worse than *no* authority? Or how long may we certainly continue to be blessed with any public authority *at all*,—when any one law, even any *bad* law, has ceased to exist in the *public administrations* of the country, while it still exists upon the pages of the *statute book* of the country? No; let once a contempt for *but one unrepealed law* obtain in the bosom of any people, and no man can tell *how soon* the patriots among that people (unless the race of patriots shall be extinct amongst them) may have to lament over a state of "confusion worse confounded"—*unless such a condition of things may have been prevented* by the falling of the inhabitants into a state of *lethargy* and *death*, yet more to be deprecated!

And it is perhaps fortunate for men, that from a condition, either of confusion or moral paralysis, *despotism arises.* In the case of confusion or anarchy, *this comes*, to grant a hateful and miserable repose from ireful and vindictive tumults. And in the case of *moral disease* or *death*, it would seem still to be sent in kindnes to *force* man back (as it were) into something that very *remotely resembles—not life*,—but a *somewhat*, that *just is not*—the *corruption of the grave.*

To what is now advanced, it might seem well to add some of those views which *religion* might present in regard to our subject. But we forbear. We entertain a fear, that while to some, such reflections might be edifying—to others they might present a *stumbling-block*, and a *rock of offence.* Indeed it is *dangerous* to bring up the idea of the union of the church and state, as we would probably enough be bringing that idea up, to such minds as are so ready to entertain *certain suspicions*, were we to connect with the discussion of a political theme, any confirmations drawn from the Inspiration of God. The fastidious reader will, however, pardon us, we fain hope, while we just offer, at this time, *one hint* of the character in allusion. And we just inquire (as modestly as most men could desire) whether by failing to *punish* offences, we do not take them upon ourselves, and incur their guilt as a people—whether, as one nation gives just cause of offence to *another* nation, whilst she *permits* her subjects to *injure with impunity* that other nation or *her* subjects; *we* do not, in like manner, justly provoke *God*, when we allow and invite the citizens of our country to violate His Moral Law? For our own part, we confess that *we* cannot *but fear* that the God of holiness may not *hold* a people *guiltless* who *will* treat the guilty as innocent—*will* tolerate and encourage the commission of shocking deeds—*will* invite and bring on, if they

can, an all-pervading depravity;—and all this too, in the face of express Scripture declaration, (for we cannot but advert to the impunity of *murder* amongst us;) "*Whoso sheddeth man's blood, by man shall his blood be shed.*"

EXTRACTS FROM BRUEN'S ESSAYS.

(*Continued from page* 43.)

POMPEII.

"We have all read so much of Pompeii before we see it, that if any description could equal the interest we must feel, we should come to it with feelings exhausted by their own force. In the multiplicity of its objects, and their unequalled variety, this city has pre-eminence above all that antiquity can boast of in Italy and the world. There is no one thing to be compared with the Coliseum for grandeur, nor with the Temple of the Sybil for beauty; and yet if we should select but one relic of the world as it stood in the age of Augustus, it would be this city, which a *volcano has preserved* for the admiration of a distant posterity.

"We enter into the houses of the ancient Romans, and look at all their domestic processes, and behold their theatres, and courts of justice, and temples, and read the inscriptions on their monuments.

"I shall not seek to lift the veil, behind which, should we venture to look, we should discern how infamous was then the state of morals, and how their private chambers were disgraced, and even their public streets, by such gross vices, as Christianity has rid us of, and thrown out to be swept away by the stream of time. Vices, which are now treated like those ancient criminals, who were covered, when justice gave them the reward of their deeds, were in the age of Pliny considered, not crimes to be detested, but faults to be smiled at.

"We have learned with good reason to account the condition of the female sex, the correct guage of our moral atmosphere; but we cannot behold the paintings upon the walls of the houses of those, who, at Pompeii, must have had the guidance of public taste and morals, without feeling pity for injured modesty, connected with a detestation of loathsome and impudent corruption.

"The distinction is not always made, in the minds of those who have not visited the places, between Pompeii, which was only covered with the cinders of the volcano, and Herculaneum, which was overspread by the lava in a state of fusion. The first is uncovered to the sun, and the wood of the buildings is only charred. The latter has a city built above it; and while you visit its theatre by torch-light, you hear the echo of carriages, like the reverberations of distant thunder, rolling over your head.

"The labour of excavation, too, is excessive at Herculaneum, where it is like working in a quarry, with this additional difficulty, that the wall to be preserved is softer than the lava, now a rock, in which it is incrusted. The interest, then, of this city, though it was first discovered, and is incomparably the richer of the two, is very much below that of Pompeii.

"We have under our eye the palaces about which antiquaries have so much disputed;—the Forum, Basilica, temples, altars, and theatres, tragic and comic, and private houses.

"The small number of skeletons found, prove that few persons perished at this place. There were some bodies of prisoners in chains; and in a few houses the remains of those whom infirmity might detain, or who staid too long, in the hope, perhaps, that the danger would speedily pass over, or from the too eager efforts to preserve their treasures.

ST. PETERS.

"Human ingenuity has never imagi-

ned any theatre for the display of religious ceremonies, more magnificent than is the church of St. Peter. I do not believe that Imperial Rome, in the time of its greatest splendour, possessed a single edifice so sublime and perfect. Michael Angelo alone could have devised such boldness of architecture, and the spoils of the world were necessary to fill up the mighty outline. When in the dome he suspended in the air his copy of the Pantheon, he erected a monument to his fame, not surpassed by the Temple of Agrippa. The exquisite finish of the parts is equal to the grandeur of the whole; and what less could be expected, when Raphael, and Dominichino, and Guido, were called to complete what Michael Angelo had designed. To perpetuate their genius, the fleeting colours of the canvass have been transferred to the Mosaic copies, and the Transfiguration and Last Supper of St. Jerome, are altar pieces as unchanging as the pictures from Adrian's villa, which adorn the Museum of the Capitol.

"If the bounds of this world might circumscribe our curiosity, it is worth a pilgrimage round it, to behold this single object, the most perfect, in spite of some faults, of all human works; and the traveller who has this picture in his imagination, is rich for life.

"When at the first view of the interior of St. Peter's—for I think we are all disappointed with the exterior, until we examine it closely,—we behold the mighty columns, the magnificent statues, the brilliant roof, the rich chapels, and the brazen baldaquin under the mighty dome;—we feel that we stand where Charlemagne and Hildebrand might have met as compeers;—we see as in one perspective, what we have before gathered in detail, that it was indeed an immense structure, which bound together the remotest parts of Christendom—under an iron domination, which gave the right to a proud priest to force Emperor and King to hold his stirrup.

"The object which most forcibly affected my imagination on entering this Temple, was the light which is reflected through a stained window beyond the high altar, at the farthest point of distance, where St. Peter's chair is erected, supported by four colossal brazen statues of the four great Doctors of the Church. A dove is painted upon the glass, and the rich yellow colouring is so briliant as to strike the eye at six hundred feet distance, which is the length of the interior. It operates almost like a secret spell to make you believe in a spiritual presence there, which is to be approached most reverently.

"As you advance towards it, and the building opens, and the arches seem to enlarge, and above all, the dome to disclose itself, the richness and grandeur of all the parts quite overwhelm the attention, and we are willing to have it diverted by something more sacred. This the Catholic finds in the tomb of St. Peter, surrounded as it is by forty-two lamps, which always burn in honour of him whom they style Prince of the Apostles."

From the hundred Wonders of the World.

SPECTRE OF THE BROKEN.

This is one of those curious and interesting atmospherical phenomena, or deceptions, which proceed from one common cause, an irregularity in the tenuity of the atmospheric fluid. This fluid is commonly of an homogeneous, or equable tenuity, and consequently suffers the rays of the sun to penetrate it without any obstruction or change; but is at times irregular, and composed of parts of bodies of a denser medium than its general texture and constitution. Under these circumstances, the fluent ray, if it do not enter the denser medium in a direct or perpendicular line, will be either reflected, or refracted, or both; and the object sur

veyed through it, will assume a new, and, not unfrequently, a grotesque or highly magnified appearance.

The SPECTRE OF THE BROKEN is an aerial figure which is sometimes seen among the Hartz mountains in Hanover. This phenomenon has been witnessed by various travellers, and among them, by M. Haue, from whose relation the following particulars are extracted. "Having ascended the Broken (mountain) for the thirtieth time, I was at length so fortunate as to have the pleasure of seeing this phenomenon. The sun rose about four o'clock, and the atmosphere being quite serene towards the east, its rays could pass without any obstruction over the Heinrichshohe mountain. In the south-west, however, towards the mountain Achtermannshohe, a brisk west wind carried before it thin transparent vapours. About quarter past four I looked round, to see whether the atmosphere would permit me to have a free prospect to the south-west, when I observed, at a very great distance towards the Achtermannshohe, a human figure of monstrous size! A violent gust of wind having almost carried away my hat, I clapped my hand to it; and in moving my hand towards my head, the colossal figure did the same.

"The pleasure which I felt at this discovery can hardly be described; for I had already walked many a weary step in the hope of seeing this shadowy image, without being able to gratify my curiosity. I immediately made another movement, by bending my body, and the colossal figure before me repeated it. I was desirous of doing the same once more, but my colossus had vanished. I remained in the same position, waiting to see whether it would return; and in a few minutes it again made its appearance on the Achtermannshohe. I then called the landlord of the neighbouring inn, and having both taken the position which I had taken alone, we looked towards the Achtermannshohe, but did not perceive any thing. We had not, however, stood long, when two such colossal figures were formed over the above eminence, which repeated their compliments by bending their bodies as we did, after which they vanished. We retained our position, kept our eyes fixed on the spot, and in a little time the two figures again stood before us, and were joined by a third." [that of a traveller who then came up and joined the party.] "Every movement made by us, these figures imitated; but with this difference, that the phenomenon was sometimes weak and faint, sometimes strong and well defined."

THE LUMINARY.

LEXINGTON:

WEDNESDAY, AUGUST 4, 1824.

FEMALE TRACT SOCIETY.

The first annual meeting of the Union Female Tract Society of Lexington, will be held in M'Chord's Church, on Tuesday evening, August 10th, at candle-light. A report of the Society's proceedings will be read, and several short addresses delivered.

The citizens of the town and neighbourhood are respectfully invited to attend.

ERROR CORRECTED.

There appears to have been a mistake in the report of the Female Education Society as published in the last Luminary. Forty dollars ought to have been added to the amount, for which the Society have Mr. Ashbridge's receipt. The $66 50 paid by the Treasurer to Mrs. Beckley, and the $112 00 paid into the hands of Mrs. Blythe, have been passed on into the hands of Mr. Ashbridge, for which the Society has his receipt.

MARY F. M'CULLOUGH,
Treasurer.

For the Western Luminary.

A HINT.

This evening our elections will have been over. We know not what will be the result——what interest will prevail——what party triumph. This much, however, we may venture to surmise,—that much heat will have been manifested, much moral evil engendered and acted out. We are no professed politicians. We would rather guard the moral than the political interests of this people. The political concerns of the country are regarded by us, chiefly, as they are connected with the moral. And influenced, as we thus profess to be, may we venture, modestly and humbly to suggest it as important that the elections of our country (and we include the whole period employed in canvassing) may come to be attended by fewer of those *scenes* which make the Christian weep, and even the moral man blush?

We hope we shall not be misunderstood. We would offer no insult to our fellow-citizens; nor lessen them in the estimation of persons in any of our sister states. The truth, perhaps, indeed may be, that there is no very great *room* for the insinuation of odious *comparisons;* the evils attendant upon elections, *whether popular or otherwise*, being too common a one, in most or all of the states of this Union. We offer our warm aspiration—that freemen may soon learn to exercise the elective franchise, one of freedom's proudest constituents, without offending so much against the God who gave them the privilege.

What advantage is there in this abuse of liberty? We know of *one only* which even *ingenuity* could suggest;—*the encouragement which is thus given to a certain species of domestic manufactures. Perchance*, however, the domestic manufacture *in reference* may not be the *most desirable:* Or, at any rate, this much may be said boldly,—that there are more *legitimate modes* of advancing any useful species of home production *than the people's vices.*

Whenever we shall have come to be free from our vices, and, among others, from those which too often attend the celebration of our national anniversaries, and the choosing of our state and national rulers, *then* may *still more* prosperity be expected for us at the hands of that Mysterious Power, which has already favoured us so signally, as a people!

The question—Who shall fill the offices of the country?—(although this question possesses no small importance) is yet of but little moment *in comparison with another,*—"*Shall we be a people obedient to the Lord of Hosts, and accepted of his mercy?*"

The error seems not to be sufficiently eradicated, that the happiness of nations is but little connected with the *virtue* of their citizens.

The accompanying letter is the production of a coloured woman, now in the missionary service at the Sandwich Islands. Betsey Stockton, aged (perhaps) 28, was a slave of the Rev. Dr. Green, late president of the college of New Jersey. Her venerable and pious master was careful to have her in early life instructed in the elements of knowledge, and especially in the great truths of the christian religion. She soon acquired an unusual amount of information for her circumstances, and made a credible profession of religion in the Presbyterian church. About two years since, when a new mission-family was assembled and sent out to reinforce the little band already established in the islands of the Pacific, Betsey's interest in the cause of Missions was kindled exceedingly. She expressed a desire to go out with the Rev. Mr. Stewart and wife to the new station at Lahaina. Dr. Green, who is one of the fathers

of the cause in our country and church, promptly gave her up, at her heavenly Master's call, for the service of the dying heathen, and added a complete outfit, for the protracted voyage. It was while this blessed little family was forming at Princeton and elsewhere, that one of the Editors, to whom this interesting letter is addressed, had some humble share in instructing this sister in Christ in branches of knowledge connected with her after-work.

The letter breathes the true missionary spirit, and is we think worthy of any pen. It is interesting too, as giving, by several months, the latest intelligence from our dear friends at Lahaina.

"*Lahaina, Mani, Dec.* 30*th*, 1828.

"DEAR SIR,

"It is not for want of inclination that I have not addressed you sooner; neither is it because I do not feel as strong an attachment to you as ever. No, my dear teacher will never think that. Believe me a day has not passed in which I have not thought of your counsel, your advice, and your instructions, and wonder that I am not a better christian and missionary. You will be surprised if I tell you that it is much more difficult to keep the spirit alive here than it was at home. Oh, could christians see us as we are struggling with the corruptions of our own hearts, and an overflowing torrent of pollution and guilt, they would soon learn to pray for us as they ought. Often since I left you I have had serious doubts whether I ever passed from death unto life, and God has for wise reasons left me long, very long, in the dark, yet though cast down he has not forsaken me. But my friend will expect me to tell him how I like this corner of the earth, and what I am doing. To the first I answer, *pretty well*, and the second, *not much*. I do not like these islands for their beauty; they have none for the most part. They are rocks rising from the ocean, and towering to the clouds—the coast is generally sandy and barren, except here and there a fertile spot, cultivated with cane and potatoes, and thronged with hundreds of inhabitants. Such is Lahaina, with all its boasted beauty, and however Eden-like it might be made to look, at present in resemblance it is more like *Nod*. I do not admire them for their society. It is composed of drunken foreigners and yelling natives, except here and there one who has advanced a little towards civilization, and a foreigner who deserves the name of an Englishman or an American. Neither do I admire them for the abundance or quality of their productions. Every thing is high, and far inferior to our own country. Their fruits are melons and bananas, principally, with a few pine apples and oranges. Nor am I charmed with the sounds which daily salute my ears. Their language is the most rude, and shall I say heathenish, that I ever heard. What then, you will say, are the charms which bind you to those islands,—I answer, *my duty*, and the command of God. The heathen are to be converted, I know, and God has put me into the little band he has chosen as instruments. I feel therefore that on me he has conferred a great privilege, but with a woe annexed to it if I am unfaithful. As yet I have done but little, except attending to the concerns of the family, which consists of Mr. and Mrs. Richards, Mr. and Mrs. Stewart, two children, myself, and four native boys; one of them adopted into the family, and called Eli Field Cooly. He is a lad of some mind, can read his own tongue very well, and is now learning English, and is very desirous to visit America; he often says *aroah* to it. Could you, my dear friend, behold me struggling with my own sins, and surrounded with this corrupted people, without one friend with whom I can take sweet counsel, or a spot to which

I can retire free from noise, you would not wonder that my sword, my helmet, and breast-plate, are all out of order. Still I do not feel inclined to quit the field. While writing to you my heart takes fresh courage to arise and renew the attack. I ought not to be discouraged. Our gentlemen say that things never were more encouraging than they are now; but I must leave you to learn from the Herald every thing respecting the mission. I have but little time to write; the vessel will sail in a few hours for Oahu, which is to take my letter; you must therefore excuse all my blunders, the shortness of my letter, and the unconnected manner in which I write. Were it in my power, I should like to tell you in what manner we live, but I must leave it for abler hands. I can only say that I have not been disappointed in Mr. and Mrs. Stewart; I daily love them more tenderly, and little Charles I almost dote on. Our fears respecting his birth were not realized; although he was born at the roughest time we had, except the doubling of Cape Horn, yet there never was a healthier child or mother. I believe the best gift that heaven could bestow on every missionary, is a wife like her. With such a companion he can be happy in every situation. I have seen many examples of it in Mrs. S. She is neither elated in prosperity, nor depressed in adversity. You will join me in saying that your friend is blessed indeed; in her he possesses a treasure which cannot be estimated. To me they have always been tender and kind, and although I am far from all my other earthly friends, yet nothing would tempt me to leave them. I must stop here; I hope to be able to write to you often, and you must not forget your promise to write when you can. Fifteen months have passed since I have heard from you. Perhaps I shall meet you no more until we meet on high. My dear friend will not forget to pray for me, that I may be faithful—my undertaking is no trivial thing. Remember me affectionately to Dr. Miller's family, and believe me with the warmest gratitude your humble friend, BETSEY STOCKTON."

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

Lord's day, May 4. A day of special interest and congratulation in the islands. At nine o'clock the church was so filled with natives, that the mission family could hardly find a seat in the house. The king and principal chiefs were present. Mr. Ellis preached from that very elevated passage in the prophecy of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings,—that publisheth peace,—that bringeth good tidings of good,—that publisheth salvation,—that saith unto Zion, Thy God reigneth!" His object was to illustrate the benevolent design of the missionaries to seek the deliverance of the people from the bondage of sin and Satan; to make them acquainted with the way of salvation by Jesus Christ; and to lead them to adore the character, and rejoice in the holy government of the Lord Jehovah, and to obtain, by his favour, an inheritance among his saints. This he forcibly and affectionately assured them is the object of those who are come to reside among them as teachers, in opposition to any plans of emolument to themselves, or of injury to the nation. The king and several of the chiefs and chiefesses spent the interval of worship at the mission house, and were made more fully acquainted with the design of the newly arrived teachers in forming a union with those longer established. The king took a lively interest in the object, and unsolicited expressed his full and cordial approbation. At 11 o'clock A. M. the church was filled again by foreigners and natives. Mr. Richards preached from the spirited words of Nehemiah to his enemies,

"The God of heaven he will prosper us, therefore we his servants will arise and build;—but ye have no portion, nor right, nor memorial in Jerusalem:"—illustrating, particularly from the former part of the passage, the encouragements given us to engage in the work assigned us, the spirit and manner in which we ought to prosecute it, and the extent and certainty of the success, with which the faithful labours of the Lord's servants will be crowned.

After the sermon Mr. Bingham made an address on the union of the reinforcement with the pioneers of the mission, in which it was remarked, as one of the favourable circumstances under which the union takes place, that four and twenty chiefs and chiefesses, principal personages in the nation, besides the king, already engaged in learning, were ready to welcome with gladness the arrival of new teachers; and that none but those who hate the kingdom of Jesus would dispute their entrance into these opening and whitening fields. They were called upon, therefore, to put in the sickle, for the harvest is ripe.

The constitution of the church was then read for the assent and subscription of those who had now come to pledge themselves anew, and the little Sandwich Island church consisting of 13 members now in the islands, received 15 in addition. Thus our number was at once more than doubled.

The number of 15, who were admitted to the church on this occasion, was exclusive of one member of the mission family who could not, for want of testimonials, which had been forgotten or mislaid, be formally admitted.

After a cordial welcome to the fellowship of the church, and the reciprocal pledge of fidelity had been given to the new members, and Mr. and Mrs. Stewart had dedicated their infant child in the ordinance of baptism, the missionaries united in commemorating the death of the Saviour. Two natives of Great Britain, seventeen of America, four of Taheite, and three of Owhyhee, composed the number of communicants who were present on the occasion.—*Missionary Herald.*

PERSECUTION OF THE JEWS.

The following account of the afflicted condition of the Jews at Damascus is contained in an extract of a letter from the Rev. W. B. Lewis to Dr. Naudi, inserted in the London Jewish Expositor.

Beyrout, Nov. 1, 1823.

I find I have but little time to tell you of the sad news which has arrived from Damascus about the Jews, Suffice it to say, the man who held in that Pachalic the high office of prime minister, as well as the high priest, and upwards of twenty of the principal Jews (some say double the number) have been thrown into prison, and it is required of them, by order of the grand sultan, to pay the enormous sum of 40,000 purses, or to die. An apostate is made prime minister.

Mr. Wolff wrote to me this day week upon his arrival at Damascus as follows:—"The Turks began to shout when this news arrived there, and they said, smiling, Grace to the Lord, a curse over Raphael Farkhi, their Hakam; a curse over all the Jews, their fathers, mothers, grandfathers, and grandmothers, their children and their children's children." He writes further, "I went this afternoon into the Jewish street, and thought at least to find the nephew of the high priest Rabbi Abulafia, but even he was put in prison. It was an awful sight, to see weeping women, crying children, old men trembling and praying; in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested. They told me the number of respecta-

ble Jews put into prison amounted to twenty-four."

Poor Wolff entering Damascus was obliged to get off his ass, and to run after it on foot whilst the conductor, who showed him the way to the convent, rode. The man was a Mussulman, and it would seem the fanatics of Damascus are now much incensed against both Christians and Jews.

GREAT REVIVAL.

The Roanoke Baptist Association, agreeably to appointment, held their first session for the present year, at the Arbour meeting house, Halifax county, (Va.) The session commenced on Saturday, May 8th, and having gone through the business of the session in an amicable manner, closed on Monday the 10th. There are in this association thirty-one churches, twenty ordained, and two licensed preachers. Their next session is to be held at the Union meeting house, Pittsylvania county, Va. to commence on Saturday, 9th of October next.—The precious revival of religion which began in this district about a year ago, we have the most cheering hope, still continues to progress, The gracious influence of the Holy Spirit seems to have reached about half of the churches in this district, and appears to be spreading. The greatest number which have joined themseves to any one church has been 97, and the smallest in any of these churches which have in any degree shared in the revival, is 8 or 9. The total number, received since the commencement of this revival, as nearly as we can ascertain at present, is something upwards of 500.—*Columbian Star.*

From the New-York Spectator.

GENERAL LA FAYETTE.

Every arrival from France brings letters confirming the pleasing intelligence that the Marquis de la Fayette will visit the United States during the present season. Our readers have already been informed that the Marquis had partly made his arrangements to come out in the ship Bayard, but was not quite ready to embark at the time of her departure from Havre. This fact is confirmed by Capt. Humphries, of the ship Harmony, lately arrived at Norfolk. We may therefore expect the patriotic old veteran in all this month, or before the middle of August at farthest.

In the expectation, therefore, of soon beholding again this early friend of our national cause, it is proper for us as Americans to review the circumstances which first brought him to our shores: it was the darkest period of American history; and perhaps in a great degree, for that reason, the most interesting. The American commissioners, Franklin, Deane, and Lee, were at Paris in the winter of 1776—7. Their latest intelligence from this country detailed the extraordinary series of disasters preceding the battle of Trenton. The excess of American prisoners, considered as rebels, who had forfeited all claims to mercy, in the churches and prison ships about New-York, were rapidly finding relief in death from all the complicated sufferings which the human frame can endure. Many of our citizens in their despondency, had embraced the offer of pardon by submission to the royal authority. Among these were Galloway and Allen, who had been members of the Congress. Our triumphant foes supposed that little remained for them to do, but to direct their punishments in such manner as to prevent all future danger from our example. At this period of gloom, young La Fayette, possessing all the means of enjoyment in his own country, came to offer his aid against the exulting oppressor. His meeting with our Commissioners, in Paris, will stand on the page of history, as a brilliant example of moral greatness. With a frankness which

belongs to superior minds struggling in a good cause, he was told that the result of the campaign had been signally calamitous to the United States; and their funds were reduced so low that they were unable to provide the means of paying his passage across the Atlantic. "If your countrymen," said the gallant La Fayette, "are in such extremity, it will render my humble exertions more important in their cause." He arrived in this country in the spring of 1777, in a ship hired by him for that purpose. He requested permission to serve without pay—received a Major-General's commission, and soon became a favourite with the American officers, and the bosom friend of Washington. As an individual, the life of this man has been singularly eventful. His expected arrival here will present one of those occasions, which, in the course of human affairs, can rarely happen, both in nature and degree, for a nation to express its gratitude. But we hope his reception may be dignified and consistent; and that in the parade which may take place our countrymen may not, by an eagerness to exhibit themselves, suffer their vanity to eclipse the genuine glow of respect for this distinguished benefactor.

Pirates.—We learn by the ship Manchester Packet, from Campeachy, that the British brig Prince of Liverpool, from New-Orleans, in going into the island of Camron, got on the Bar, and beat over into deep water, when she was boarded by Pirates, stripped and robbed of all her cargo, and all hands murdered!! A British man of war brig sailed the next day from Laguna in search of them.

It was perfectly tranquil at Campeachy when the Manchester Packet sailed. The United States' schr. Grampus, Lieut. Comdt. John D. Sloat, sailed on the 14th ult. for Alvarado, all well. *Gazette.*

The Committee of the Greek Fund, in New-York, have on hand about five thousand dollars.—*American.*

Extract of a Letter to the Editor of the Charleston Mercury, dated

HAVANNA, June 26.

"A brig arrived a few days since with 401 negroes, captured on the coast of Brazils, under the Brazilian flag, by the Spanish privateer *Romano*, belonging to this port, and sent in here for adjudication. 'Tis said *that two hundred died the first night after her arrival of the Yellow Fever!!* God knows where they were buried."

Charleston, July 2.

We learn, by the arrival the schr. James Madison, Capt. Brookins, from Baracoa, that on the 11th ult. a piratical barge, commanded by the notorious Francisco Chico Aragones, (brother to the commander of the Saragosana, who was taken to Jamaica and hung,) and manned by 12 men, was captured at Murcia, by some Spanish troops from Alegean, in Cuba, after blockading that port for six weeks. One man was killed; the rest escaped on shore, but were expected to be taken, as they were surrounded and could not escape. Aragones is the man who swore, some time since, that he would never cut his hair or nails, or shave his beard, until he had murdered 100 English, French, or Americans.

SALUTARY INFLUENCE OF BENEVOLENT INSTITUTIONS.

But once more, Sir, and I shall have done. Our Auxiliaries deserve gratitude for a reason which will appear important to every patriot as well as every Christian. The influence of local feelings and interests is great, is deeply felt, and much dreaded. Unprincipled politicians, and the votaries of a *run-mad* worldly ambition, will not hesitate to make use of feelings such as these, for the accomplishment of their purposes. They will not be

ashamed to debase their countrymen for their own exaltation. Now amidst these elements of division and disorder, what shall bind together all parts of this great nation, and keep us united? Much, Sir, very much may be expected from the Bible Society; and that by an influence to which no man can object. When I contemplate this Institution, having its seat in this great commercial metropolis, it appears to me as tho' the genius of Christian charity had her place here, and was stretching out her arms of love to embrace and hold together all parts of our common country. And the Auxiliary associations form the cords by which she binds us together and makes us fast. It is true that a feeble Auxiliary in Vermont is, in itself, a small thing; an Auxiliary in Virginia is in itself a small thing, and can possess very little force. But, Sir, as it is by thousands of minute filaments, that the cable is formed by which the ship of war, even in a tempest, is held to her moorings; so it is by the hundreds of Auxiliaries which every state in our nation is producing, that *that cord of love* is to be formed, which, by the agency of this Society, being wound round this whole country from Maine to Missouri, will bind all its parts in firm concord.—*Extract from a speech of Rev. Dr. Rice.*

FROM MILLMAN'S BELSHAZZAR.

The City of Babylon—Morning.

THE DESTROYING ANGEL.

Within the cloud-pavilion of my rest,
Amid the Thrones and Princedoms that await
Their hour of ministration to the Lord,
I heard the summons, and I stood with wings
Outspread for flight, before the Eternal Throne.
And from the unapproached depth of light
Wherein the Almighty Father of the worlds
Dwells, from seraphic sight by glory veil'd,
Came forth the soundless mandate, which I felt
Within, and sprung upon my obedient plumes.
But as I sail'd my long and trackless voyage
Down the deep bosom of unbounded space,
The manifest bearer of Almighty wrath,
I saw the angel of each separate star
Folding his wings in terror, o'er his orb
Of golden fire; and shuddering till I pass'd
To pour elsewhere Jehovah's cup of vengeance.
And now I stand upon this world of man,
My wonted resting place.—But thou, oh Earth!
Thou only dost endure my fatal presence
Undaunted: As of old, I hover o'er
This haughty city of Chaldean Bel,
That not the less pours forth her festal pomp
To do unholy worship to her Gods,
That are not Gods, but works of mortal hands.
Behold! the Sun has burst the Eastern gates,
And all his splendour floods the tower'd walls,
Upon whose wide immeasurable circuit
The harnessed chariots crowd in long array.
Down every stately line of pillar'd street,
To each of the hundred brazen gates, young men
And flower-crown'd maidens lead the mazy dance.
Here the vast Palace, whence yon airy gardens
Spread round, and to the morning airs hang forth
Their golden fruits and dewy opening flowers;
While still the low mists creep, in lazy folds,
O'er the house tops beneath. In every court,
Through every portal, throng, in servile haste,
Captains and Nobles. There, before the Temple,
On the far side of wide Euphrates' stream,
The Priests of Bel their impious rites prepare:
And cymbal clang, and glittering dulcimer,
With shrill melodious salutation, hail

The welcome morn, awakening all the City
To the last dawn that e'er shall gladden her.
Babylon! Babylon! that wak'st in pride
And glory, but shalt sleep in shapeless ruin,
Thus, with my broad and overshadowing wings,
I do embrace thee for mine own; forbidding,
Even at this instant, yon bright orient Sun,
To shed his splendours on thy lofty streets
Oh, Desolation's sacred place, as now
Thou'rt darken'd, shall the darkness of the dead
Enwrap thee in its everlasting shade!
Babylon! Babylon! upon the wreck
Of that most impious tower your Fathers rear'd
To scale the chrystal battlements of Heaven,
I set my foot; here take my gloomy rest
Even till that hour be come, that comes full soon.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Rell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson.
Bourbon.—Isaac Webb. Thomas P. Smith, Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.
Clarke.—J. D. Thomas, Walter Preston, Silas W. Robins, Esq. James Stonestreet.
Montgomery.—Rev. J. P. Howe.
Bath.—Thomas Hill.
Woodford.—Samuel Campbell, Samuel M. Wallace, Abraham Dale, J. R. M'Farland.
Franklin.—Thomas Paxton, J. J. Miles, Rev. Eli Smith, D. C. Humphreys.
Mercer.—Rev. Thomas Cleland, Dr. W. Pawling, Wm. Nourse, sen. David Caldwell, M. G. Youce, Samuel Maccoun, Rev. S. K Nelson, Dan'l Barbee.
Garrard.—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.
Jessamine.—Saml. Rice, Wm. H. Rainey.
Henderson.—N. C. Horsley, E. H. Hopkins.
Christian.—James H. Rice.
Mason.—Rev. J. T. Edgar, John Boyd. Dr. John Drake.
Nicholas.—Jonathan Smith.
Caldwell.—Rev. Robert Lapsley.
Shelby.—Rev. A. Cameron, Rev. Andrew Shannon, Rev. Henry L. Rice.
Jefferson.—Wm. Vernon, Rev. Samuel K. Snead, Rev. Dr. Blackburn.
Madison.—Archibald Curl, Dr. Alexander Miller.
Gallatin.—W. O. Butler.
Washington.—Joseph Maxwell, Andrew Cunningham, Geo. M. Wilson.
Logan.—Rev. Daniel Comfort, Presley Edwards, Esq. William I. Morton
Fleming.—Rev. James K. Burch, A. E. Ballard.
Todd.—Rev. Wm: K. Stewart.
Green.—Genl. Allen, Jno. Haine, Esq.
Harrison.—Rev. J. R. Moreland.
Scott.—Samuel Glass, Samuel Finley.
Great Crossings.—M. D. Averill.
Owenton.—James Vanallen, esq.
Nelson.—Rev. William Scott, Jonathan Simpson
Warren.—Rev. D. H. Phillips.
Glasgow.—Robert Ferguson.
Dayton, Ohio.—Rev. Wm. Graham.
Cincinnati.—Rev. James Kemper, Rev. Erastus Root, Jno. F. Keys,
Lebanon.—Jacob D. Lowe.
Natchez.—Rev. George Potts.
Charlestown, Indiana.—Rev; Jno. Todd, Thomas Todd, esq.
Abingdon, Va.—Rev. Stephen Bovell.
Livonia, Indiana.—Rev. W. W. Martin.
Smockville.—Samuel Smock.
St. Louis, Missouri.—Dr. W. M. Green.
Nashville, Ten.—Rev. Mr. Campbell.
Campden, S. C.—Rev. S. S. Davies.
Darien, Georgia.—Rev. Jno. Joice.
Chilicothe.—The Hon. Mr. Thompson.
Robstown, Pa.—Hon. Mr. Plumber.
Huntsville, Ala.—Jno. W. Tilford, Esq. Rev. Mr. Allen.
Shawnoetown.—Rev. Charles Phillips.
Madison, Ia.—Mr. M'Clure.
Detroit.—Rev. Joshua Moore.
Pittsburgh.—Rev. Mr. Swift.
Shelbyville, Ten.—Rev. Alexr. Newton.
Columbia, Ten,—Dr. James W. Frierson.
Winchester, Ten.—William Estil.
Bloomville, Mo.—Josiah Dickson.
Trenton, N. J.—Rev. Robert Gibson.
Vincennes, Ia.—Rev. Samuel T. Scott.
New-Lexington, Ia.—Francis Hinds.
New-York.—Rev. M. Bruen.